

Winter 1970

# Taylor University Magazine (Winter 1970)

Taylor University

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## Recommended Citation

Taylor University, "Taylor University Magazine (Winter 1970)" (1970). *The Taylor Magazine*. 50.  
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Taylor University Magazine



Winter  
1970  
Volume 7  
Number 1

# Taylor University Magazine

THE MAGAZINE ABOUT TAYLOR U. AT HOME AND ABROAD



Will Cleveland, Editor

Mrs. Alice Shippy, Class News Editor



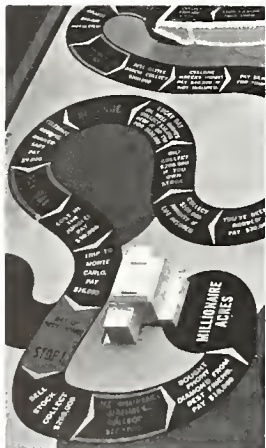
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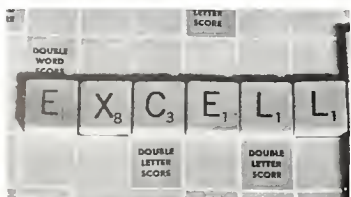
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## COVER

King David was chosen by God as well as by Michelangelo. The young Israelite was given the power to "slay his ten thousands" and the experience of Divine presence to help him sing through the valley and the still waters.

Young adults—whose minds are a battlefield in the current war of ideologies—continue to figure prominently in the affairs of men.

Like David, the three other men on the cover are part of the church militant, exerting Christian witness in their respective spheres of influence. They have had much to do with the contents of this issue.

Upper left: Bob Wantwadi, freshman from the Congo, took part in the Black Chapel. Upper right: David Klopfenstein, Director of Student Activities, gave strategic support to the Challengers' venture; and George Glass, Athletic Director and Track Coach, helped nurture a national champion.

Issued quarterly by Taylor University  
Second Class postage paid at Upland, Indiana.



The  
road  
is  
always  
better  
than  
the  
Inn

THE PHILOSOPHER JOSE ORTEGA Y GASSET ONCE REFLECTED: "Genuine vital integrity does not consist in satisfaction, in attainment, in arrival. As Cervantes said long since: 'The road is always better than the inn.' When a period (of history) has its desires, its ideal, this means that it desires nothing more . . ." The "we have arrived" complex deludes men into a state of euphoria.

The road Taylor follows, however, is long and demanding. But there is a Source of strength and direction which keeps the University on course toward its Divine goal.

#### *The Paradox of Greatness*

The philosopher continues: "Contrary to what is usually thought, it is the man of excellence and not the common man who lives in essential servitude. Hence, he does not look upon the necessity of serving as an oppression . . ."

The Taylor student is challenged to travel this narrow road of service rather than the boulevard of indulgence. The emphasis is timely. Christendom needs a renaissance of the "servant concept"—a vision of needs to be met, concerns to be shared, priorities to be held, high callings to be fulfilled, persons to be loved. Of such is the quest of the committed.

In this issue of the Taylor University Magazine we look at some who are engaged in this quest.



*The adventure chronicled  
here is as unusual as the  
qualities needed by  
the students who made  
it happen.*



# Quest for Involvement



**Karen Broad, freshman from Wilmette, Illinois, tries to outfit a needy youngster during clothes-distribution activities at the Glad Tidings Mission. Big sister registers approval.**

**T**HIS IS A STORY ABOUT AN UNUSUAL GROUP—three blacks, 11 whites; three sophomores, 11 freshmen; 7 men, 7 young women. A group molded with the mortar of compassion. The Challengers.

They are not like the Wandering Wheels cycling expeditions, nor like the renowned Venture for Victory basketball projects, or the stalwart "B" team which again took its annual Christmas tour in British Columbia.

Their story began with a three-man bull session in a residence hall with Mike Perkins, Bill Thompson and Scotty Parsons.

There is no one else around quite like Scotty. For fourteen years he lived in a Chicago ghetto where he was an influential member of a south side gang. So, when he speaks about some of the evils most of us only read about, he does so with authority.

He also was a front-page athlete with a statuesque 6 foot 4 inch build. His most memorable feat was scoring the winning touchdown as the gun sounded in the 1968 high school city finals at Soldier's Field. Overshadowing this, however, was the great turning point in Scotty's life — accepting Christ as his Savior.

In the bull session Scotty was opening the eyes of his two-man audience to conditions in the



Two local young ladies who assisted the Challengers—Regina Jamison, left, and Regina Parsons, (Scotty's sister)—help Bill Sowers sort clothing. Bill finds a wool cap novel if not essential to his work.

ghetto he knew so well. But more than this, he knew the people. Scotty was now freed, but his former associates were still there, trapped along with a sea of nameless faces that had come to burden him.

After Scotty left the room, Mike and Bill began to reason: these people are individuals who need help desperately. We are Christians. They are our neighbors. The boys sought out Scotty and asked, "Can't we do something?"

The three young men called an open meeting, inviting anyone to come who might be interested in exploring the question. Six showed up. Another meeting was held, and another, and another. The group grew to 30. Meetings became more frequent—three times a week—during November and early December. There developed a rich fellowship, a deepening concern and a desire to combine faith and shoe leather.

A definite plan seemed to unfold—to manifest the true spirit of Christmas by spending the holiday season on Chicago's south side.

There were undeniable obstacles, but the group had some of the



Two members of the Disciples gang and their friends pose for Challenger, Lauri Saylor, who took this photo.



Left: Beth Warner and Bob Wantwadi discuss plans for the next event on the Challengers' schedule.





**Bill Thompson concentrates on visitors to the Door of Hope Mission.**

acuity of Gamaliel, who reasoned in The Acts, "if this work be of man, it will come to naught; if it be of God ye cannot overthrow it."

The program would be two-fold: to strive to communicate Christ to a gang called the Disciples, and to as many others possible; and to distribute food and clothing to the needy.

The problems: Who should go? How large should the group be? What about transportation? No one had a car. What about food, lodging?

The gang members have girl friends, and many of the needy are women and girls. "If we could just have four girls to help us, this would be great," the men determined. Much to their surprise, 7 young women—all freshmen—joined the Challengers.

The group finally numbered 14, just short of being unwieldy, as experience proved. The three blacks included two articulate, winsome foreign students, Phil Muinde from Kenya and Bob Wantwadi, from the Congo, plus Scotty Parsons.

What about the parents? Would they agree to give up their daughters' Christmas time at home to face the indelicacies of the ghettos? On

Parents Day, November 8, the group called the parents together in Hector's Hut (campus coffee house) and expressed their assurance of Divine guidance in this program. If there had been any reluctance up to this point, the session apparently dispelled it. The burden, the motives and the faith of these young people simply could



**Needy child hopes some of the clothing will be her size.**

not be denied.

This fact should not be lost sight of: the concept of the Challengers was begun and developed by students. It was not university-initiated as a means of providing students with "something to do."

There was another major detail. The Challengers would need money for food, gas and, as it turned out, car repairs during their twelve-day sojourn. A series of presentations by members of the group, brought necessary support from Churches and individuals.

Something special happened in Willard, Ohio, home town of three of the Challengers. After describing the physical and spiritual needs

they would encounter, the men were amazed with the response—not only from churches but from the high school as well. In fact, various classes competed to see who could gather the most used toys and clothing. Boxes upon boxes of goods were collected. Now, how to get all of this to Chicago?

Howard Zerkle, youth director of the First United Methodist Church, rented a U-Hall truck and transported the entire load to the "Windy City," a 500-mile trip.

As plans took shape, the Challengers counseled with Dave Klopfenstein, Director of Student Activities. A practical evangelical with an ear turned to the contemporary, David quickly added his personal support and University sanction. He arranged for the Taylor University bus to transport the students to Scotty Parson's home on



**John Youngblood and Bob Wantwadi assemble toys for distribution.**

December 19, the first day of Christmas vacation.

There they met "Papa" and Mrs. Parsons, the unsung heroes of this story.

They opened their modest two-story home on the south side to all 14 Taylor students, the women staying on the second floor and

men on the first. "With one bathroom for 18 people (including the Parsons) we were always behind schedule," John Youngblood commented.

The work was centered in two areas. The Glad Tidings Mission on 63rd Street and The Door of Hope Mission farther north near State and Roosevelt Road. In addition, services were held in area black churches, as many as three

in one Sunday. The Glad Tidings Mission also was the home of the Black Light Coffee House, in the heart of the Disciples' gang territory. The Challengers' itinerary and schedule were arranged with the aid of "Papa" Parsons, Rev. McIntosh, and Mr. Williams of the missions.

The "Disciples" offered all the challenge the Taylor students could want; but God had paved the



**Regina Jamison talks with a swashbuckling "Disciple" during an evening session in the Black Light.**

*Chicago Defender Photo*

**Karen Broad and Regina Jamison (back to camera), interview a mother and her children in the Glad Tidings Mission.**





**Members of the "Disciples" gang are joined at the Black Light by Challengers Bill Sowers, second from left, and Mike Perkins, far right.**

Chicago Defender Photo



way to this point and there was a feeling that somehow a way would be made to reach these young men, ranging in age from 13 to 22 years.

Some of the Challengers had a high-level meeting with the gang's hierarchy, including the war counsellor, who held the power to command attacks on enemy groups and individuals. Lest anyone think this was child's play, 63 killings had been committed during the past year, mostly by young people and all within a half-mile radius of the Mission. Some of the Disciples who visited the Black Light were carrying guns.

"One night just five minutes after we left the Mission, there was a fatal shooting at the spot where our car had been parked," Scotty Parsons exclaimed.

During their meeting with the Disciples the Challengers explained their purpose—that they had something really worthwhile to share with all young people. They wanted to accept the Disciples as persons and to be accepted in return.

As a result the war counsellor pledged his protection. He kept his word 100%. This sub-culture adheres to its own self-styled code of honor.

This was an important beginning. Sensing the novelty of having the Taylor students around, the Disciples challenged them to a basketball tourney, a three-game series. "We felt that they assumed Christians were panty-waists and that they would just have fun showing their physical superiority," Scotty commented.

Bill Sowers' diary includes this entry: "We had an hour to go home, eat, and play a basketball game with the Disciples in a church gymnasium. We had to beat them to gain their respect. We outran them—they had smoked and drank too much to keep up with us as we won two out of three, running away with the last one."

At night, the Black Light Coffee House offered an atmosphere that helped attract the Disciples. Taylor students further broke the ice by staging a program in the Black Light and permitting the gang to charge admission. It was agreed that the funds would go to the Disciples. What would the gang use the proceeds for? To buy game equipment for a small teen center to keep the younger boys off the streets!

Two young men became very receptive. One was a gang member and the other a former Disciple who had been ex-communicated for violating gang codes while testifying at a murder trial. In fact, these two men accompanied the Taylorites on some of their rounds and even stayed for a time with them in the Parsons' home. There is always room for two more, when so much is at stake.

Across the street from the Door of Hope Mission are the imposing high-rise housing apartments, sculptures wrought by slum clearance artists. Inside these facades were hundreds of children and adults with needs that ran the human gauntlet. Another diary entry: "Decided to go over to the projects to visit. Projects are 16-stories high,

ten families on a floor . . . we were all scared about going over. Sammy and Isaiah, two blacks (local residents) that worked with us told us of the dangers—especially for white people. Then we thought back to when we began planning for Chicago that we had no reason to be afraid because God was with us and in Him we can do all things.

"The elevators had been the frequent scenes of knifings and shootings. Even the stairways were becoming quite dangerous. One had to be aware and alert while approaching the projects as some kids throw things down from the windows or from the closed walkways."

One would expect college students to take some time out to go sightseeing or shopping. But their crammed schedule, which kept them going until well after midnight every night, permitted only one excursion, a trip to Oldtown. Even then they also took along some gang members and their girl friends.

One Disciple attended all three services conducted by the students on Sunday, December 28. Although the young man became restless and walked out before each service was over, he came under conviction and made a profession of faith the following night at the Black Light.

Such a commitment by a gang member takes a high degree of courage. The new convert is faced with denouncing membership in the group, making him vulnerable to whatever punishment the war counsellor may prescribe.

It is as hard to get into the gang



**Challengers dealt with needs as they found them. Scot Shively seeks to explain the Christian life to an inquirer in a backroom of the Glad Tidings Mission.**

as to get out. To qualify for membership the fledgling has to go into enemy territory at night. If he survives this ordeal he is "in."

"Absolutely unique" is the way the Glad Tidings Mission director assessed the Challengers' influence. No group had ever before gained such rapport with the gang.

The distributing of clothing and toys to the needy became very time-consuming. Many hours were spent unpacking boxes, sorting clothes and distributing them to those who came to the missions and to those the students visited in

homes.

With all this activity the group had to face transportation difficulties and fatigue. "Papa" Parsons had donated the use of both of his cars, a 1961 Chevy and a 1965 Dodge. However, the autos broke down repeatedly—both in the same day at least once. Compounding the problem was a heavy snow that bottlenecked traffic and further upset already precarious schedules.

Collision is the corollary of proximity, and fatigue the mother of irritability. The close living and working conditions the group en-

countered, coupled with the consistently late hours, tested dispositions more than once. Besides this, some wearied of the almost endless task of sorting and distributing relief goods. But each student testified to the power of prayer and personal and corporate devotions in overcoming every difficulty that arose.

Now back on the campus, the Challengers have had considerable time to reflect on their Chicago experience.

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*In an effort to enlarge understanding through honest communication, Taylor's black students conducted a chapel service. Major segments of the program, including individual statements and a question and answer session, are presented here.*



# Quest for Acceptance

WE, THE BLACK STUDENTS OF TAYLOR UNIVERSITY desire to share with you, the administration, the faculty and student body, some of our personal feelings. We are not here to challenge Taylor policies, as some of you have already presumed; instead, we seek to support those ideas and values that are her foundation. I repeat, we have not come to challenge Taylor or her standards.

We, the black student body, are not following the trend of black students on many college campuses, that is, to organize into a black clique or caucus that consists only of soul brothers and soul sisters. On the contrary, we desire to be completely integrated into the college environment, participating in those activities that satisfy our individual interests, abilities and needs. We want to do so because we are Taylor students, not because we are black. I reiterate, we do not want to isolate ourselves into a separate black Thing.\*

We are not attempting to prove we've got more soul—to do so would be selfish and superficial. No one would benefit from that type of attitude. We have assembled because we are concerned about the total Taylor community. There are some concerns that dissatisfy us; a few hang-ups do bother us. We believe in Taylor and have thus decided to share with you who we are and how we feel.

\* "thing" is a negro slang word.







**Philip  
Muinde**

SINCE THE AMERICAN WAY OF LIFE is different from that in Africa, being at Taylor has provided me with many learning opportunities both in and outside the classroom.

With deep curiosity many friends have asked me how I happened to come to Taylor, a small university, at Upland, in Indiana which is not so famous as New York or California.

Perhaps many expect answers like "exchange student, sponsored by Kenya government, or was the smartest student." The answer I can give is simply this—faith and prayers.

Allow me to say a little more of this. I was a young herd's boy, son of heathen parents, in a devil-worshipping society, when the light of God's saving grace shown upon me and my parents and this led to repentance and salvation. I found myself following the instructive voice of an invisible God, yet I felt His presence in me.

I can remember the speech that President Rediger made when I first arrived at Taylor as a freshman—how he spoke of the Christian

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**Chuck  
Ridley**

WITH THE ADVENT OF BLACK POWER and Black Pride, I would like to explain to you what black pride means to me personally. I really believe that most black people in this country have a negative and degraded self-concept. I reflect back into my own life when I was in grade school, and somehow at that early age, I learned that society thinks there is something wrong with my skin color.

For example, I made an actual attempt to change my skin color in those early grades in elementary school. I engaged myself in a certain activity about a dozen times a day for an entire week, and it was not until my mother discovered rashes on my skin and reprimanded me that I cut it out. There was something in society that told me there was something wrong in my skin color.

I remember the way that we related to each other as kids; and children, you know, can have a tendency to be very cruel. The darker black children often were ostracized. We referred to them with such names as

(Continued on page 30)



Emily  
Cottman

#### COLOR ME BLACK

That's my lot, you know—being a black American. I gladly accept my lot. Of course, I have no other alternative. But then I want no other.

What is blackness, you ask. Well, it's many things . . . different

thing to different people.

It's deciding to wear your hair in the current Afro-style, which is popular among many young blacks. Then having your family give you that "you really meant it" look when you return home after your trip to the barber.

It's being greeted with the call of "hey, sister" from fellow blacks as you proudly sport your new Afro cut.

It's being caught up in the rhythmic singing of a gospel hymn on Sunday morning.

It's hearing the shouts of "thank you Jesus" as the words of the sermon or song remind someone of God's goodness to him.

It's hearing the eloquent and sometimes not-so-eloquent putdown of anything that smacks of church and religion by more militant brothers.

It's recoiling in disbelief that Martin Luther King, Jr. has been shot.

It's anxiously calling home to Chicago after learning that part of the city is burning and your home is only a few blocks away from the area pictured in the newspaper.

It's the realization, in part, of the Ameri-

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Carl  
Cunningham



I CAME FROM A SCHOOL quite a lot like Taylor where I played football. In the basketball season, we were up there in the bleachers yelling, and we helped to set up chairs—anything to be involved. Some of the guys are now at Michigan State. I would have liked to be at Michigan State but I went with the "Wheels" last summer and I found that a Christian like big John Bonham can be big and tough and still be a Christian. This is what I like.

It is something, talking to Christian athletes and getting their view. They are not namby pamby like some of the Christians I had met. Some said: "Oh, I wouldn't play football, I might get hurt." This is what turned me off about Christ. But then I met Coach Davenport and we played touch football. I thought I was pretty tough, but man, he beat my brains out. Then he told me about Christ and it was then that I saw I was missing out on something."

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**Robert  
Wantwadi**

I CAME FROM OVERSEAS and have been in this country for over a year now. When I first came I heard a lot about races overseas and I trusted in Christ that I would stay here without any problems.

When I came here to Taylor I was welcomed by white people and black people. I met a lot of guys and a lot of friends and enjoyed being with them.

But at times I get frustrated. Especially about three weeks ago, I was treated like a "negro" on this campus and I personally didn't like it; and I know that all blacks and even many whites do not like it. I hope this will frustrate all Christians, black and white because all bodies are the temple of God. Paul said in 1st Corinthians, and we are all brothers in Christ.

A little about my background. I was raised in a country where prejudice doesn't exist at all, where prejudice isn't seen in the people because they have understanding of each other and love each other, even whites and blacks, reds and yellows.

Since I have been here, I have been confused in a way, because I don't understand the differences between races. 

WHEN I CAME TO TAYLOR UNIVERSITY I knew Christ and I knew what He could do in a person's life and in the black man's life. Christ had been presented to me at home, and here at Taylor University I began to grow more in Christ through the fellows that I met and through the many activities here, including football practice sessions and football games.

Most of the black people today think that when a person speaks of Christ in a group of white people he is talking about himself as being a Christian white, first, and then a black man. But Christ can also be real in the life of a black man, as myself.

So many times in my life as a young person, I felt my family didn't have much of anything. I'm not from a middle class family, I'm from a lower class family. Sometimes I felt when I had three meals a day, it was the most wonderful thing in my life, man. Some students take for granted having three meals a day.

Christ became real in my life through my mother. My father had gotten hurt and couldn't work and Mom went out to work. Our house was going to be taken away from us and Mom said, "I'm not worried. Christ is on our side." This proved to me that Christ is real in a black man's life and He wants to help

(Continued on page 31)

**Wylie  
Jones**





# Questions

QUESTION: Which term do you prefer, "black" or "negro?"

ANSWER: It really doesn't make too much difference to us on the panel here. You can call us anything you want, as long as you are respectful.

Another member of the panel added: the term "black" is being generated by this generation, my peer group, and whereas it is not accepted by everyone, it is being accepted more and more by black youth. I would say that for the most part most black people in my generation detest the word "colored" and I do too. The word "negro" in the present generation is going out and "black" is coming in because it is something that the black people feel they can identify with and something they don't have to be apologetic about. Now I am not saying that this is 100% the case. This is a touchy area.

QUESTION: Can you suggest ways in which the races can better relate to each other?

ANSWER: I think the person who can be most empathetic with the black student, the person who can best identify with the black student is another black student because often he has the same feelings, the same frustrations and the same hang-ups.

On a lot of college campuses this is happening: the black students get involved within themselves. I see some personal value in it, but on the Taylor campus, I do not think this is what we want because I think we can relate to the entire school.

Another panel member commented: "I hope that we are setting a precedent right now for black students who come to Taylor in the future. I think it is going to take as much effort on our part as it is on your part."

QUESTION: What do you think of voluntary segregation on the part of black students?

ANSWER: I went to a conference last spring where this was discussed, that is a black wing in a dormitory. The majority of the kids were for having a black dormitory wing. I can see the value of it. From my own experience I find it very hard to relate to some persons, because of my background, the things that I feel, the things I think are so different.

On a Christian campus we can take our problems to Christ, but on some campuses I can see the value of segregated dorms. I think that the thing we have here at Taylor that the other schools do not have is a Christian love and Christian understanding.

QUESTION: Does the fact that Sammy Morris was black hold any significance for you?

ANSWER: I personally appreciate the testimony and the life of Samuel Morris, and I appreciate the way in which he has been introduced even today—the fact that he has been held in high esteem as a person who made quite an impact on Taylor's campus.

What I dislike about the use of the name Samuel Morris is that it is a possible cover-up. I have been in a few situations, in which, when something was said about the black student population, that the name Sammy Morris, has popped up. My question is, is a student of a century ago relevant today to the problems of black students on campus. I am really concerned about that area. I really don't know the effect that Samuel Morris has had on the black community across the U.S. It wasn't until I was introduced to Taylor that I had even heard of Samuel Morris.

QUESTION: What are your views about black courses?

ANSWER: When I hear about black courses on campus I find there are separate courses offered, separate programs being es-

*"For the white people to  
accept us as people we  
must first have  
self-acceptance—that  
is one of the  
real problems . . ."*

established at many colleges. My personal opinion is that I wouldn't want a separate history. When they first started pushing the black history, it was against the standard that black history was not included in American history other than George Washington Carver and Booker T. Washington. The other great men were never heard of until a couple of years ago. My personal feeling is that I would like to see black history included in American history because we have played an important role and have been left out. So you have these extremes. We must avoid the extreme of having black history with all the emphasis on black.

QUESTION: Is tension lessening between white and black and what of tension in relation to Taylor?

ANSWER: There is really no tension at Taylor between white and black students, but it seems the black personnel want to get their own group to do their own "thing"—in other words—to run their own business and everything. I don't think tension is getting greater. I just think the black wants to do his own share, really.

As far as on campus, the black students are just trying to get reforms they feel would be beneficial to themselves and possibly the whole student body. The tension is not really between the white and black races as far as the students go, but most of the problem is to get reforms through the administration. I really couldn't say tension between white and black is stronger. I think it is lessening.


2nd ANSWER: I think possibly the tension is growing in general because the more I see and the more I read, the more pessimistic I become of America's real desire to do anything about the black problem so from that standpoint I can see the tension becoming greater.

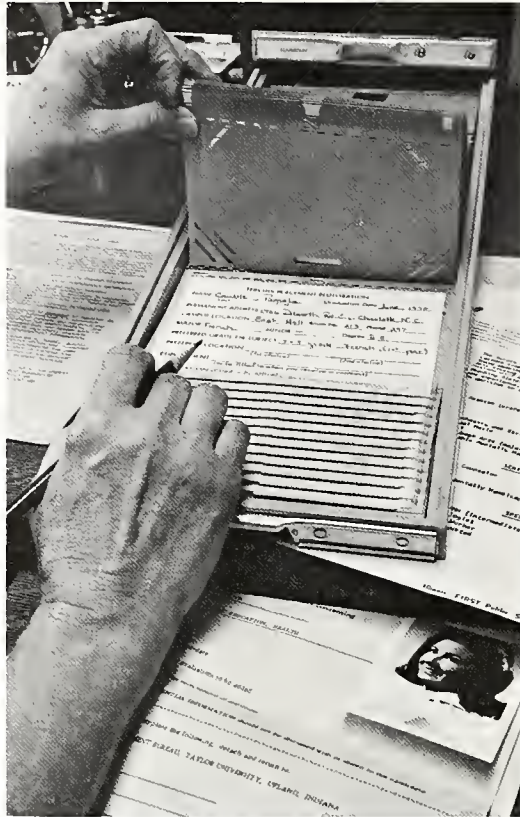
The thing is that the great ambitions of the black are being raised and then at the last minute are being dropped, and this can have a bad effect. As we were discussing in American Lit the other day, Hawthorne said "every step I take forward I take two steps back," so this is generating more tension, but it may take a different form.

3rd PANEL MEMBER: I personally feel that the emphasis has been accented on black militants, those who form the extreme groups. I really believe that the cry of the black man in America is that of human dignity and of self-value. Now in order to obtain this, I will admit that there are a lot of different groups, and perhaps they strive to get it in different ways. We know about all the militant people and all the militant groups, but very little is said about those who are constructively trying to effect meaningful change. I really believe this is my cry and that of my friends in Philadelphia, that of human dignity.

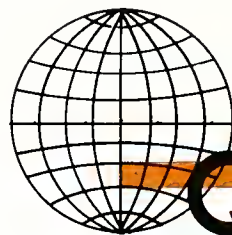
For the white people to accept us as people we must first have self-acceptance—that is one of the real problems, because as I have tried to illustrate, black children often can not accept themselves because of what society has taught us.

QUESTION: Are you accepted on campus?

ANSWER: We talked about this recently, a few of us, and the blacks on campus are accepted because they are special. Scotty (Parsons) is a famous athlete and Carl (Carl Cunningham) is a great extrovert. This is fine. Great emphasis is put on this because if you are quiet, and want to be by yourself, people think you don't want anything to do with them, but this is not necessarily so. But in our attempt to make friends, they sometimes think things we do are funny. If we were at home, no one would think anything about it, but if we laugh people think that is cool. 



Taylor students are not “folded, spindled or mutilated.” The personal attention given is typified by the Teacher Placement Bureau where career guidance for future teachers is only a fingertip away.



**Quest**  
for

**Direction**





*As an old song states, "life is not a game of chance." Helping senior education majors choose their first positions from a multitude of options calls for a full-time placement program.*

*The Placement Bureau  
is not for students  
alone. Annually about 100  
alumni use the  
services of the office.*

**Y**EARS AGO WHEN SONS were more or less expected to take over the family farm or small business and "a woman's place was in the home," finding one's goal in life was for many youth largely a matter of just growing up.

But to borrow from a time-honored aphorism, today's multiplied square pegs and round holes, and vice versa, have made career decision-making vastly more complicated.

To help young people discover and fill their rightful place in life—to do God's will—is one of Taylor's chief goals. Like tributaries of a great river, many things work together to achieve this goal. One of them, as practical as it is vital, is the placement service offered by the teacher education program.

Education students cross one major hurdle when they decide to train for the teaching profession. Then follow the questions of what grade (if elementary) or what major areas (if secondary); what section of the country in which to locate, or, in some instances, what country. The pursuit must then be narrowed down to what city and what school.

The teacher Placement Bureau, headed by Mrs. Ralph Boyd, has found there is no substitute for personal attention and face-to-face communication with all students.

The effort is a linear one, covering the entire calendar year. Each September Mrs. Boyd meets the senior student teachers (numbering 132 this year) to introduce the procedures and services of the Placement Bureau. She also distributes initial forms to be filled out by each student.

As the forms are returned, personal interviews are arranged to

discuss the students' preferences and all the requirements for completing credentials—the passports to the world of teaching.

One can imagine the clerical work involved, with an average of six sets of credentials to prepare for each student. These are sent to all school systems that request credentials in response to letters of application submitted by the students. The demand for Taylor education majors far exceeds the supply.

Each set of credentials includes the following:

A personal record form.

An academic record (this is not an official transcript; those are available only through the Registrar's office).

Student teaching evaluations by the supervising teacher, plus a similar form by the college supervisor of student teaching.

A confidential student appraisal form filled out by a professor in the major field and returned directly to the Teacher Placement Bureau.

A photograph.

Let's follow a typical request as it comes to the Placement Bureau. Say it is in the area of mathematics and comes from Florida. Mrs. Boyd checks her files for senior secondary students who are majoring in math. Notices are sent to these students (some are likely to be student teaching as far as 200 miles away at the time).

Interested students send a letter

of application requesting consideration for the position. Notice of the vacancy is also entered in the "Florida" folder. A separate folder or notebook maintained for all mid-western states and the various geographical areas includes notices of vacancies as they are received. Detailed lists of teaching requirements for each state also are on file. National accreditation of Taylor's teacher education program qualifies graduating seniors for most areas of the country.

The Placement Bureau is not for students alone. Annually about 100 alumni use the services of the office in updating credentials when seeking new positions or in having materials sent to graduate schools.

Assisting Mrs. Boyd in this work is Mrs. Josephine Miller, wife of the late Phil Miller '36.

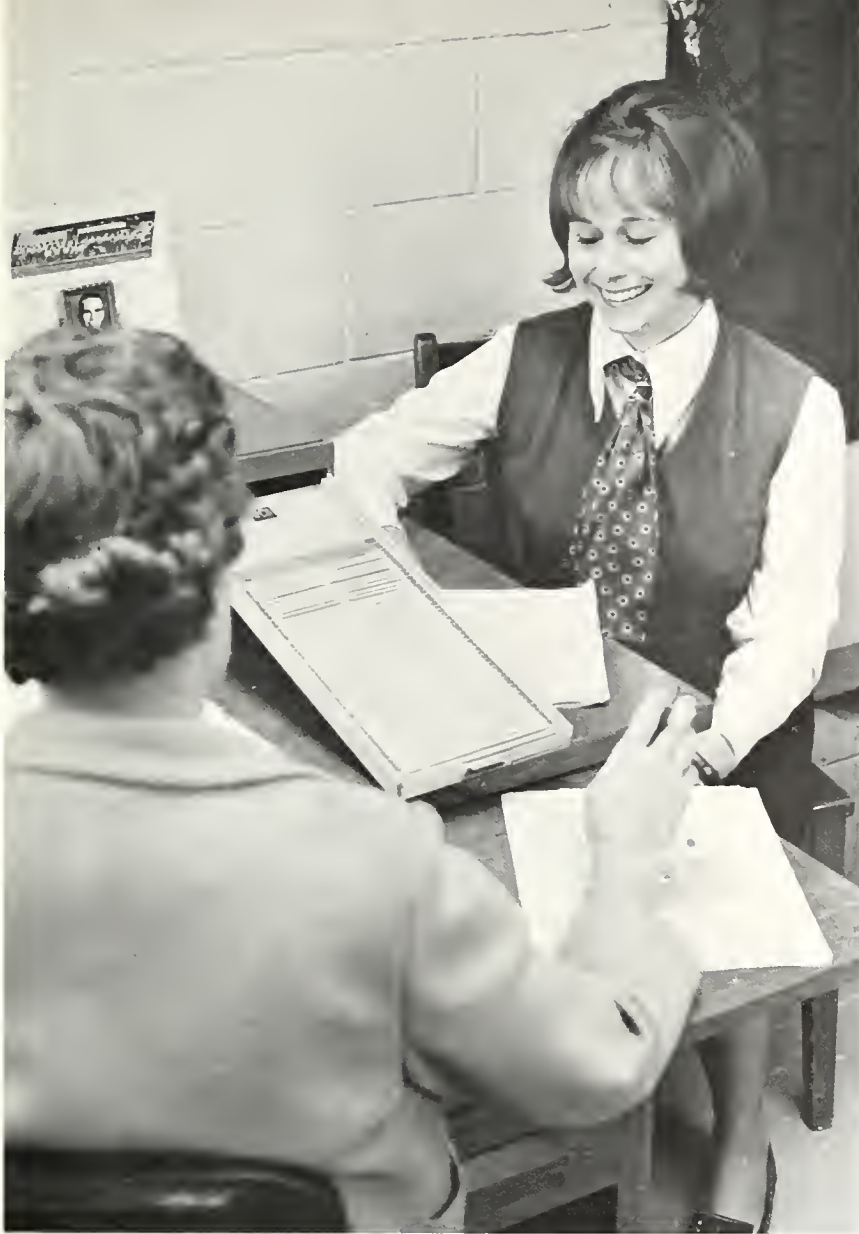
Alumni should take note of this request: As soon as advanced degrees are received, graduates should transfer their credentials to the more recent alma mater, which has the up-to-date records and information.

It should be assuring to alumni to know that a credential file has been kept on each education graduate since 1960, when participation became mandatory. This phase of the program was optional between 1950 and 1960; therefore, credentials are available only for graduates of that decade who elected to establish a file.

All applications for teaching certificates are processed through the placement office and are forwarded to the state departments involved.

The placement service is a part of Taylor's teacher education program headed by Dr. George Haines, who is also director of





**Janet Jeffrey, senior Elementary Education major, discusses teaching opportunities with Mrs. Ralph Boyd, whose office is the Liberal Arts Building near the Media Center.**


teacher education, and by Miss Jennie Andrews, director of student teaching. Miss Andrews and her colleagues are not always fully appreciated by some student teachers for the professionalism that is demanded; but the many letters of gratitude received from graduates commend the quality and thoroughness of the undergraduate preparation.

As with other forms of Christian service, operating a placement office has its rewards, according to Mrs. Boyd:

The feeling of satisfaction on graduation day as the students one has learned to know receive their diplomas;

The realization of having had a small part in guiding these students into their first teaching positions.

The personal touch that is evident in correspondence from graduates who express appreciation for services performed on their behalf, their references to the influences of the Taylor faculty and staff, and specific lessons learned while preparing for teaching;

The gratifying response from public school officials who interview students on campus and who are impressed with the Taylor atmosphere and emphasis as well as the courtesies extended; and above all, their reactions to the teacher candidate who exemplifies the qualities that are the reasons for Taylor's existence. 





  
**CONQ**uest 

# Fleet Foote

THERE ARE 26,400 FEET IN A FIVE-MILE CROSS COUNTRY RACE. But it takes only one Foote to be the champion.

Ralph Foote, the guy who couldn't make his high school basketball team because he was too small, is the big man today on the Taylor University campus, in his home town of Kendallville, and in NAIA distance running.

The 5-7, 130-pound Taylor junior is proudly wearing the champion's armour after winning the National Association of Intercollegiate Athletics' grueling cross country run last week at Oklahoma City, Oklahoma.

All he did to win was beat a 293-man field from small colleges all over the country, including two standouts who ran in the



*All-American, Ralph Foote, wins a national championship and sets a new Little-Big State NAIA, District 21, cross country mark of 19:08.*

**By Ken Hill, Night Sports Editor,  
Marion Chronicle-Tribune.**



*There wasn't much backing nationally to put him on the list as one of the contenders for the first place prize.*

past Olympics Games in Mexico City.

Foote is small. He may remind you of the basketball student manager, the president of the French Club, or a member of the choir. But, that's just from sight without ever meeting him.

Inside that small frame is a heart and personal pride so big that they are bulging at the seams. Ralph Foote is a champion. He was one long before he went to Oklahoma City.

The bespectacled little man with the great finishing kick was a "darkhorse" for this year's nationals. He was 20th in the NAIA meet as a freshman, missing the top 15 and All-America rating by only eight seconds. Last year, Foote was 33rd, but raced after being ill for a couple of weeks. "I was okay physically, but not mentally since I hadn't competed for a while."

There wasn't much backing nationally to put him on the list as one of the contenders for the first place prize. That didn't bother Foote or his coach, George Glass.

It's October 18. Foote and his Taylor mates are running against DePaul of Chicago and Eastern Michigan in a triangular meet at Upland. Foote is to run against DePaul's John Collett, a former Indiana high school cross country champion during Ralph's prep days, and Eastern Michigan's Dave Ellis, a member of the Canadian Olympic team.

Foote is happy to be in such good company. Collett and Foote are running stride for stride for four-and-a-half miles. Foote, with one of his typical great finishes,

wins by a good margin with Ellis third. There was the same one-three finish in last week's NAIA test—Foote first and Ellis third. Sandwiched in between was Larbi Oukada of Fort Hayes (Kansas) State, who ran for Tunisia in the Olympics.

"That win on October 18 changed my whole outlook about the nationals," Foote said. "I started gearing myself toward it."

Foote took another big step up the success ladder in the Little Big State-NAIA District 21 cross country meet at Indianapolis several weeks ago. Ralph felt that if he could win, he would gain more confidence for the Oklahoma City race. But, no one from a Little State school had won the top honors since 1961. The Big State colleges had a lock on the first position. Foote broke that lock, and in the process, crushed a meet record set in 1967. His time was 19:08 for the four miles. The old mark was 19:15.5.

He was on his way. Foote was casting a serious eye on Oklahoma City. His goal was to place in the top five, but down deep inside he probably wouldn't have been satisfied with anything less than No. 1. Foote trained hard and he went over every facet of the race with Coach Glass. They had a "game" plan.

The Woodstock Park five-mile course in Oklahoma City is mostly flat with a few rolling hills. On the day of the race the wind was blowing 20 to 25 miles per hour. Foote stayed with the leaders for four miles and was in the middle to hold off the wind. "This made it more

relaxing and a slower race." Foote went ahead briefly in the last mile, then lost the lead. He grabbed it for keeps with 200 yards to go and won going away. His time was 24:53. Oukada of team champion Fort Hayes State was four seconds behind—and that makes a greater distance than you might think.

"It was one of the easiest races I had all year," Foote remarked without a trace of cockiness. He was talking about how the race went, not the competition. "I didn't feel extra nervous before or after the race. I didn't feel a whole lot different until I got back to the campus and saw all the wonderful people showing their generosity to me. All of my teammates ran good races, too, and every one deserves credit for our high finish." Taylor wound up seventh as a team.

His drum kick is something to see. He starts it anywhere from 100 yards to a quarter mile from the end. "I never really think about it too much. It just comes. It's natural—a God-given ability."

Foote concluded the 1969 cross country season with an unblemished record. He raced 10 times and was first on each occasion. Along the way, five course or meet records were broken. Ralph won the Hoosier College Conference meet, leading Taylor to the crown for another year. He sat out the Notre Dame Invitational early in the season because of a cold.

Perhaps more is expected of a cross country runner than of any other athlete. What other sport demands the long distance running day in and day out? And it can be lonely—whether it's on a daily run



at 6:15 in the morning when most people are still asleep or when the headlines bypass you in favor of the football hero or the basketball star.

"He's very dedicated—everyone is who runs cross country," Glass stressed. "It takes a lot of self-discipline. A guy sees a challenge in distance running. It's a type of challenge that's strictly personal. In team sports you often have to depend on the other players. It's just you and the other guy in cross country."

Foote is dedicated. "Rain or shine he gets up in the morning around 6 or 6:15 and goes at it. He runs no matter what class tests or other responsibilities he might be facing that day. The morning run is called a bonus workout. We have the team practice in the afternoon."

"I enjoy running in the morning," Foote said. "It's a lonely feeling, but you can go faster. You have to love cross country to compete."

Taylor's national champion built up his distance to five miles in the morning. He would run sometimes even on the day of the meet.

That doesn't sound too much like a person who "couldn't see cross country" when he was a freshman and sophomore at Kendallville's East Noble High School. Like almost all Indiana youngsters, Foote was crazy about basketball. He played on the "B" cage team as a sophomore, but got out the next year because of his size. His junior high school physical education teacher had told him he should go out for cross country and Ralph finally took his suggestion.

The Kendallville cross country and track coach was Dave Bowers,

a 1964 Taylor graduate who ran both sports under Glass while on the Upland campus.

Foote was seventh in the state cross country meet as a junior and fifth as a senior. In track, he ran the two mile, finishing sixth his junior year in the state meet and third in last season.

"I figured he would be pretty good from the progress he made in high school after coming out for the first time as a junior," Bowers, now the track coach at Richmond High School, said. "A coach always hopes he has someone who turns out to be a national champion. Ralph was a very hard worker in school and a great competitor."

Glass thinks one reason for Foote's improvement over last year was that during this past summer he worked at a boys' camp in New Hampshire. "He ran a lot and this helped him a great deal. In other summers, he has worked in factories. Ralph has matured physically a lot since last year—that's the chief difference. He was on a special weight program to gain strength, not weight."

The 21-year-old Foote is the son of Mr. and Mrs. Daniel Foote of Kendallville. One older brother, Bill, is serving in Vietnam. Ralph is majoring in physical education and wants to be a coach and teacher.

The runners were coming to the last half-mile in the NAIA cross country meet. Ralph Foote thought to himself, "I haven't lost all season and I can't start now." He didn't.

Ralph Foote—a national champion and All-American—and only a junior.



*Taylor's reach may exceed  
it's grasp. But it must  
continually achieve greater  
stature and reach even higher.  
Helping the University elevate  
its stance is a challenge  
worthy of the alumni.*



**Quest**  
for

**the Best**





Below: Edith Driver, Beulah Coughenour and Gene Rupp give thought to alumni association opportunities during council session.

Right: Alumni Council member, Dave Fraser, discusses new student application figures with Ron Keller, Director of Admissions.

Lower right: The Rev. Lloyd Willert, council member and veteran alumni association worker, backs fund for teaching excellence.



**Excellence! A goal hard to define and harder to achieve.**

We know that Taylor must provide the best learning environment possible, and that this responsibility lies heavily on the faculty.

But here is the problem: Taylor is NOT in a financial position to compete in today's academic market for the best-qualified personnel. We have had to appeal entirely too much to a sense of dedication and loyalty.

Dedication is one of our Alma Mater's distinctives, of course. But there is no virtue in expecting the faculty to help "subsidize" the education of young people through inadequate salaries.

The obvious vitality and uniqueness of the Taylor program, however, and the great potential for the future, have inspired the Alumni Association to launch a new and continuing emphasis—the Alumni Fund for Teaching Excellence.

#### PARALLEL PRIORITIES

This program will be separate from the equally-vital building projects. Thus, we have two great parallel priorities—great teaching and adequate facilities. Further details will reach you soon. Your continuing support will help Taylor meet these challenges.





# class news

1928

**Dr. and Mrs. Earl Allen (Frances Thomas)** are enjoying their semi-retirement pastorate in Parfreyville, Wisconsin. This church, one-half mile from their home on Crystal River, out of Waupaca, was served by Dr. Allen's father, 60 years ago.

1939

**William R. Hoke** recently received the Master of Education degree from Miami University, Oxford, Ohio. He and his wife, the former **Mary Hess**, live in Pleasant Hill, Ohio, while on furlough from missionary service in India.

1947

**Conrad Rehling** is Golf Coach and Assistant Athletic Director at a new state university in Pensacola, Florida. It has been in operation only three years. He and his wife, the former **Maxine Dopp** live at 5815 Menendez Drive, Pensacola. Their oldest daughter, Melinda, her husband and year old son, live in Louisville, Kentucky, where he is studying for the ministry. Melissa is a junior in high school and Mary is in 7th grade.

1949

**Warren and Jean (Barkley x'50) Alnor** live at 44 East Central Avenue, Wharton, New Jersey, where they serve the St. John's United Methodist Church.

1950

**Clyde Meredith** was recently appointed Director of Personnel for Haddon Craftsmen, the **Intext** book manufacturing division of International Textbook Company of Scranton, Pennsylvania. We do not have his new address in Scranton.



The Robert Campbells

1951

**Robert Campbell** is Director of Information Services Division for Sunkist Growers and was recently transferred to Sherman Oaks, California. His wife, Sibyl, worked as an accountant for a number of years but is enjoying being at home. Glen, 20, was an Outstanding Honor Graduate in Accounting and Finance Schooling at California Polytechnic Institute, and has now enlisted in the Air Force. Gordon, 19, enlisted in the Army soon after high school graduation, served in Vietnam, and came home the first of the year. Janet, 18, plans to attend Dental Assistant School. Alyce Jo, 14,

is a high school freshman, drum major for the freshman marching band, and also plays flute and piccolo in the band. We do not have their new address in Sherman Oaks.

1952

**Charles and Lois (Inboden) Kempton** are happy in the work of the Free Methodist Church in Warren, Ohio, which they serve. They have seen both spiritual growth and increased attendance and plan to build a new church soon. Their daughter, Coralie, who was so tragically injured two and one half years ago, continues very helpless, though smiles with more recognition. The other children, Keith, Bethany, and Glendon, are happy and busy and are a big help with Coralie. They live at 1846 Monticello N.W., Warren.

**William Wortman** writes that he and his family have been assigned to the Miami area in order to produce the communications materials (booklets, film strips, etc.) for the Office of World-wide Evangelism in Depth, in Miami. He finds his work "a tremendous challenge and a blessing as he sees the strategy of Evangelism in Depth sparking similar movements under different names in many different countries around the world." They live at 6420 S.W. 23rd Street, West Hollywood, Florida.

**Dr. (Lt. Col.) James H. Oliver, Jr.**, has been recognized for helping the 58th Weather Reconnaissance Squadron, Kirtland A.F.B., New Mexico, earn three coveted awards, the Senter Award, as the most outstanding reconnaissance unit in the Air Weather Service; the A.W.S. Organizational Maintenance Squadron of the Year Award; and the Air Force Flying Safety Award, including a two-year crest to denote its second straight award. His wife is the former **Arleen Ann Williams x'55**.

1953

**Tom Murphy** serves the Grace United Methodist Church in Elkhart. His wife, Elsie, teaches sixth grade, in addition to attending graduate school at I.U. South Bend campus, directing the choir, teaching Sunday School, and operating the household. Robin is in junior high, Teri, a fifth grader, Joanna, a first grader, and Paul, a pre-schooler. Their address is 1607 East Jackson Boulevard.

1956

**Mrs. Edwin Riley, Jr. (Carolyn Liechty)** has completed a Master's degree in Library Science from Indiana University. She lives at R.R. 4, Box 243, Kokomo, Indiana.

**Dr. Arleon Kelley** has recently accepted a position as Director of the Division of Church and Community and Associate Executive Director of the Ohio Council of Churches. His address is 2074 Honeytree Loop North, Columbus, Ohio.



Five-Day Reunion Group

**Riley and Ruth (Unkenholz '57) Case** serve Calvary United Methodist Church in Elkhart Indiana. Cristin Lee is 10 years old, Jay Riley, 8, and Jeremy Scott, 4. They hope to adopt a Korean orphan within the next couple of months. In August five couples, all graduates of '56 and '57, were together at the cottage owned by **Bill and Dottie (Sheetz) Plumb**, both of the class of '56, in the Pocono Mountains, for a five-day reunion. Attending were **Joe '56 and Doris (Davis '57) Grabill**, **Riley and Ruth Case**, **Bill and Dottie Plumb**, **Ray '57 and Ruth Skaaden**, **Isely**, and **Robert and Joan (Lloyd) Gilkison**, both graduates of 1957.

1958

**Ed and Nancy (DeLay '57) Dodge** write they have moved to Hyden, Kentucky, where Ed's work with the Frontier Nursing Service is both clinical and helping in the development of a new kind of training program for Family Nurse Practitioners. This is one of a number of efforts directed toward solving the problem of physician shortages. Their house is a large one on the side of Thousand Sticks Mountain, close to the Frontier Nursing Hospital. Both Randy and Jeff enjoy the school and especially, the snow, which they had missed during their stay in Ethiopia. The boys and Amy think this is the greatest place they ever lived.

**Jane Vanzant**, Assistant Professor of Education at Taylor, was one of five young women from the Marion, Indiana, area nominated for Outstanding Young Women of America for 1969, for their outstanding achievements in community service, in religious and political activities, and in professional endeavors, by Beta Sigma Sorority. She has been teaching four years at Taylor, instructing in literature and language arts methods and supervising elementary education student teachers.

**John R. Johnson** is in his third year of teaching at Christian High School of San Diego, a growing Christian school in its fifth year. Recently he was voted Secondary School Teacher of the Year by the California Association of Christian Schools at their conference in Anaheim. Jeanine is 10 years old, Keith, 8, Daniel, 6, Annette, 4, and Priscilla Celeste is about eight months old. They enjoy the moderate climate of San Diego, living at 2240 - 33rd Street.

## 1960

**Roger Peck** recently received the Doctor of Philosophy degree, Educational Administration, conferred by Ohio State University in cooperation with Miami University.

## 1961

**David Boyer**, previously an associate of the law firm, Helmke, Philips and Beams, has become a partner. He is Deputy Prosecuting Attorney for Allen County (Indiana), and is a member of the Allen County, Indiana State and American Bar Association. He and his wife, the former **Joan Graffis**, live at 5334 Bluffside Avenue, Fort Wayne, Indiana.

**Connie Grant** has been named principal of the grades and high school at Miracle Hill School, Pickens, South Carolina. She taught school five years before coming to Miracle Hill and this is her third year there.

## 1962

**J.W. Williams** is Protestant Chaplain at the Veterans' Administration Hospital in Saginaw, Michigan. He has been sponsoring a Clinical Training Program for two years, which helps the clergy from the area to understand working with the hospital patients.

## 1963

**William and Lois (Charles) Bruteyn** have moved to 2150-A New Holland Pike, Lancaster, Pennsylvania, where Bill is practicing dentistry in his own professional building. Their apartment is on the upper level of this building. Lois finds that counseling in a rural school of 800 white students is much less exciting than counseling in an urban school of 4000 black students.

## 1964

**Laura (Porter) Bartlett** has recently been named the Director of Information for the Indiana Legislative Council. She is also continuing her responsibilities as Research Analyst for the Constitutional Revision and Legislative Process Committees. Her husband, Richard, is a counselor at the Indiana Reformatory at Pendleton, Indiana, and they live at 4559 Jamestown Court, Indianapolis.

**Evan and Karen (Hosack x'65) Bergwall** live at 1269 Woodward Avenue, South Bend, where Evan is Minister of Education and Youth at the First United Methodist Church.

## 1965

**James L. Souder** is a resident staff doctor at Tri-State Chiropractic Clinic in Angola, Indiana. Dr. Souder lives at R.R. 2, Hamilton, Indiana.

**John and Harriet (Smith) Askew** have moved to 3914 Gateway Court, Indianapolis, Indiana. John received his M.D. degree this past June and is interning at Methodist Hospital. During his senior

year, the summer of 1968, they went to South Africa and worked with the Bantu people at TEAM's Mosvold Mission Hospital where **Duane '63 and Marcia (Walker '64) Schmutzer** are located.

## 1966

**Gordon Vandermeulen** writes that he has left teaching to become Administrative Officer and salesman for the Florida Sales Division of R.J. Ide, Realtor, in Grand Rapids. R.J. Ide is the franchised agent for Mackle Brothers Florida Properties, in lower Michigan. With 60 years experience, they are one of the world's largest residential builders and Florida's leading land developers. Once a month the personnel of the five R.J. Ide Offices charter a plane for a 3-day weekend for interested persons and property owners. Occasionally members of the families are included. **Elaine (Brunz '63)** and Jodi, two years, were privileged to go with Gordon on one trip. Grant David is almost 11 months old. Their address is 1584 Gentian Drive, S.E., Grand Rapids.

## 1967

**David Myers** is in his second year of teaching at North Side in Fort Wayne, Indiana. This is his wife, Cindy's, first year as an elementary education teacher. They are looking forward to next year when they will teach in a school for children of missionaries in Maringa, Parana, Brazil. David will have the responsibility of the high school and Cindy, the elementary. They will be working through the Missionary Church, with headquarters in Fort Wayne. Their address is 3721 South Harrison.

**William Y. Williams** and his wife, the former **Linda Sweet**, live at 245 Gates Avenue, Elyria, Ohio. Bill was honored by being asked to direct the Messiah this year, presented by the Elyria Community Chorale. He is music director at Eastern Heights Junior High School, director of the choir at the Church of the Open Door, and Student Nurse Choir, along with being an accomplished pianist.

## 1968

**Helen L. Seifried** is a residence hall director at Ball State University, where she received her Master's degree this past year.

**James and Karen Kay (Motz) Heck** are in missionary internship at Farmington, Michigan. They expect to go to Spanish language school in Costa Rica this coming summer and on to their missionary assignment in Quito, Ecuador from there. Their address is 8181 Wayne Road, Apt. 8 No. 1022, Westland, Michigan 48185.

## 1969

**Jane Van Harlingen** works for Campus Crusade for Christ and her assignment is Northern Illinois University at DeKalb, Illinois. She lives at 631 Lucinda, in an apartment on campus, which provides greater availability for her ministry.

**Marilyn Hay** teaches 5th and 6th grade girls physical education in Winnetka, Illinois. This summer under Sports Ambassadors, she and a companion, Gail Hoover, were at the service of Y.M.C.A. directors, physical education instructors, ministers and missionaries. They spent two weeks in New Zealand and five weeks in Port Moresby, New Guinea.

**John and Mary Jane Porter** live at 9880 West 10th Street, 17-2, Indianapolis, Indiana, where John attends law school. Mary Jane teaches music in the elementary school in Plainfield, Indiana.

**Brenda Brenneman**, who is interning with Youth for Christ, has moved to her own apartment, at 6 Fairmount Road, Hempstead, Maryland. She enjoys her privacy, and also, having a place of own where she can invite teens.



## 1927

**Rev. Albert Eicher** writes that he and his wife plan to retire in about a year, leaving India after 38 years of missionary service. Their new address is Sunrise Bungalow, Chikalda, District of Amravati, Maharashtra, India.

## 1934

**Dr. and Mrs. Arthur W. Howard (Esta Herrman)** are on furlough from missionary service in India, where Dr. Howard is vice-president of Lucknow Christian College. He is one of the leading figures in the field of physical education in that country. Their furlough address is Huron Arms Apt. 6-C, 1000 West Huron, Ann Arbor, Michigan.

## 1942

**Lois Chandler**, stationed in Malaya, writes she worked at a hospital started by the Marines, stationed in a village about seven miles north of Da Nang, during the six or seven weeks while her students were on vacation. This hospital started as an out-patient clinic for children, in which Marine doctors and corpsmen donated their services. Through contributions from Marines, families and friends, it developed into a \$300,000 hospital, which was eventually turned over to the World Relief Commission. She has returned to her work at Tana Rata, Cameron Highlands, Malaya.

## 1948

**Leon, Martha (Johnson) Strunk**, and family are on furlough from their missionary work in Muriae, Brazil, South America. They may be contacted at R.R. 1, Box 250, Junction City, Wisconsin.



# class news

1949

Wayne and **Marge (Leary) Pifer**, under the Central American Mission, have returned to their work after their furlough. Their address is Aptdo 200, Santa Rosa de Copan, Honduras. C.A. Beth, Joel and Tim attend Toccoa Falls Academy, Toccoa Falls, Georgia. Rosemary and Nathan attend Las Americas Academy, Siguatepeque, Honduras. Andy is with his parents. A large part of their work is evangelizing in the mountain areas.

1950

**Dick** and **Norma Spahr** are at Durami via Hosanna, Ethiopia, in "a truly beautiful area . . . with huge mountains directly behind them, many trees, flowers and gardens." In this area there are 142 churches with about 18,000 believers. There are 15 schools in the local areas where children are taught their first four grades. Also, there are several Bible Schools out in the country where the men receive two years training, after which they come to the compound to finish their four years. The Mission Elementary School teaches grades 5 - 8 with 400 enrolled. Deborah and Gordon are in school in Addis Ababa and Mary Ann is about 16 months old.

**Merlyn and Marilyn (Anderson) Egle** live at 814 North 5th Street, McAllen, Texas. Their field of service extends from Brownsville and Laredo, Texas to several hundred miles into Mexico. Because the Rio Grande Bible Institute operates on a faith basis, the faculty receives no compensation, so Merlyn teaches in the public school in McAllen to pay expenses. Marilyn teaches 16 Mexican students in private piano two days a week. There are 70 Mexican Bible students and over 70 American Spanish language students. Davis is in 12th grade, Donald, 11th grade, Timothy, 9th, Becky 5th, Laurence 2nd, and Daniel is at home.

1952

**Jim** and **Lois Comstock**, whose address is Apartado Aereo 1141, Medellin, Colombia, South America, write that church planting is their goal. The Crusade team is concentrating on the city of Bello, with a population of 300,000, and only one evangelical church. Each home is visited, a portion of the New Testament is left, and an invitation given to attend the evening service. A tremendous interest is shown especially among the youth group. Our prayers for this work are requested.

1954

**Richard and Gladys (Cleveland '53) Steiner** and children are at B.P. 4081, Kinshasa II, Republic of Congo. Dick is treasurer and bookkeeper for the total program in the new but unfinished campus of the United Theological School of Kinshasa. In addition to Dick, there are six other professors. Gladys is in charge of the nursery for the children of

students, 104 of them, and also helps in the library. The children attend the American School. All four take piano lessons and Kent plays in the school band.

1955

**Mike, Lorena (Smith x'56) Murphy**, Scott, Valerie and Jeffrey are spending their furlough at R.R. 2, Wheel Estates, Lot 218, Greenwood, Indiana. Mike recently spent seven weeks back in Brazil and was greatly encouraged with the progress of every phase of the work and especially the radio ministry.

1957

**Ann (Nishihara)** and **Harold Ayabe** have moved to 47-414 Kapehe Street, Kaneohe, Hawaii. They spent the last three years at Indiana University where Harold was working for his Ph.D. degree in Educational Psychology. He is assistant professor in Educational Psychology at the University of Hawaii and enjoys his work. Their daughters are 8 and 10 years old.

1960

**Elie M. Kaputo** is teaching at Ecole Secondaire Unie, a Katubue, B.P. 780, Luluabourg, Rep. Dem. du Congo, a United Methodist and Presbyterian school in West Kasai Province. He finds the work exciting and challenging. He, another United Methodist minister, and staff members, are trying to help the students with their spiritual lives. Elie and Priscilla, his wife, decided to live separately this year, he at Katubue, and she with their eight children in Katanga, so the children would not have to leave the schools they are attending. He was happy he could spend the Christmas holidays with them.

**Joan (Haaland)** and **Meredith Britton** work for Trans World Radio, Bonaire, Netherlands Antilles. "Skip" is recording programs and music, and is also part of several instrumental and singing groups. Joan's time is taken up with script writing for the daily request program, **Music and You**. This is a new responsibility added to her news work, articles and staff newspaper. Both Joan and Skip are working with the pastor in a ministry for teenagers.

1961

**Dick and Elsbeth (Baris) Baarendse**, who are under TEAM, are at Thomas Munzergasse 20, A-1100 Vienna, Austria. They recently had a first anniversary celebration of "The Hour of Good News." Their Austrian friends enjoyed remembering the Lord's goodness during this time. The "Hour of Good News" has now been lengthened to include an evangelistic service which follows the four Sunday School classes for children and adults.

1962

**Ben and Martha (Passler '63) Mosher** and family are at 46 Monaloe Park Road,

Blackrock, Co. Dublin, Ireland. They are in a neighborhood that abounds with teenagers and are hoping to share Christ with them and their families. Ben teaches physical education at a high school, and when asked to be on a panel at the school's Bible Club, was asked to give his philosophy of life. Ben has faith that God will work among the 40 teenagers who heard him. He also coaches the University basketball team and plays on the All Ireland team as well. Benny, 6 years old, becomes more "Irish" every day and learns Gaelic in school. Valerie is 3 years old and Timmy, about a year old.

**Marge Livingston** is studying French at Centre De Formation Missionaire, 50, rue des Galibouds, 73-Albertville, France, in preparation for Bible Club work in Congo, under the Africa Inland Mission. She enjoys the fellowship of 39 other missionaries also studying at this language school, maintained by a dedicated group of Christians, in the beautiful French Alps.

1963

**Sarah Wimmer**, who is working under the World Gospel Mission, in Burundi, Africa, writes she will be leaving Burundi for home about the middle of March.

**Dick and Doris (Kaufmann) Starr** write that over 50 students in their school have made decisions for Christ. A couple with Child Evangelism held evangelistic services two days at the school. Others were very much interested too. Their address is Casilla 187, Esmeraldas, Ecuador.

1964

**Ted Woodruff** has been in Mexico for the last four years - "two years with the Wycliffe Bible Translators and later with the Evangelical Directory of Mexico and an English work in Mexico City, besides cooperating in the follow-up of a recent city-wide evangelistic crusade with Luis Palau, the Overseas Crusades evangelist." His address is Apdo 12-694, Mexico 12, D.F.

**Marilyn Porter** has returned to Tiriki P.O., Kisumu, Kenya, Africa. She is a missionary nurse at Kiamosi Hospital.

1965

**Gary and Sherry (Hatton) Bowman** are at Calle del Carmen 3 - Bajo A, Aranjuez, Spain, working under the Evangelical Alliance Mission. Some of their young people use their Saturday mornings to sell Bibles and other evangelical books. They also have distributed literally thousands of cards offering a correspondence course on the book of John. Open air meetings are also held. They are happy to have found a six room apartment and continue with their language work in their new



home. Paul has made a good adjustment in their move to Spain and enjoys his playmates from various countries.

## BIRTHS

**1966**  
**Josiah Njagu** writes that he teaches science in the senior high school. Violet, his wife, who attended the local high school while Josiah was at Taylor, is busy with her Home Economics classes and assisting with the women's work. Jean, 10 years old, Paul, 8, and Taylor, 6, are fluent in their native language but still have maintained some English. They are at Mrewa Methodist Centre, P.B. 62, Mrewa, Rhodesia, Africa. Mrewa is a mission station with grades one through grade 12. They have about 800 in all but turn away more than half that number each year "because education in Rhodesia is only for a lucky few."

**Jim and Becky (Beitzel '65) Hamilton** are on Thetis Island, British Columbia, Canada, where they are in full time work among the Indian families. They have visited their summer campers in their homes and are using the **New Life Testament**, written in an easy to read English with a very limited vocabulary, to prepare the camper Bible studies. Their mission plans to distribute a copy to each Indian family in British Columbia. Their home is very comfortable and Gregg, almost two years old, feels it is home too.

## BIRTHS

**Dr. David and Becky (Swander) LeShana**, both of the class of 1953, are the proud parents of Christine Joy, born December 24. Dave is the 9th president of George Fox College, Newberg, Oregon. Debbie is 14 years old, Jimmy, 10, and Cathy, 5.

**Jinchi '59 and Charleen (Schmeltzer '60) Matsudo** are happy to announce the birth of Kenji on January 8, 1970. His sisters are Kame, 7 years old, Kimi, 4, and Keiko, 2.

**Norman and Beverly (Berry) Holmskog**, both graduates of '54, announce the birth of Kristin Diane on August 1. Sevia Lynne is 9 years old. Norm is head basketball coach and assistant football coach at Tabor College, Hillsboro, Kansas. Their address is 214 South Lincoln.

Christine Joy was born on October 17 to **John '52 and Jeanette (Badertscher x'54) Cornell**. They are on furlough and live at 3967 - 57th Avenue North, St. Petersburg, Florida.

**Bruce and Kathie Brenneman '61** are happy to announce the adoption of Brian Scott, born on August 25. Bruce teaches 7th and 8th grade English and an elective drama course for seniors at Fillmore Central School in Houghton,

New York, in addition to directing the class plays.

**George x'72 and Marcia Liddick** are the proud parents of George Jeffrey, born October 19. They live in Upland, Indiana.

**Jack '60 and Dru Hoyes** are happy to announce the birth of Christina Ruth, born June 6. Dougie is 5 years old, and Jamie, 3. They live at 4 Rougecrest Drive, Markham, Ontario, Canada.

**Thomas and Gloria (Griffin '63) Skubish** are the proud parents of Heather Leigh, born November 2. Their address is 1824 Bremen, Granite City, Illinois.

**Dan '64 and Darlene Carpenter** are happy to announce the birth of Scott Brian on October 22. Their mailing address is Box 2505, Denver, Colorado.

**Milton and Marilyn (Fahs x'65) Olsen** announce the birth of Peder Burnell on September 20. They live in Karlstad, Minnesota, where Milt pastors a Baptist Church.

**Charles and Norene (Menningen '60) Wuest** are pleased to announce the adoption of Melody Ann, born November 6. Her brother, Jonathan, is three years old. They are still with the Pocket Testament League in Mexico.

**Donald Dunkerton '69** and his wife are the parents of Scott David, born November 19. They live at 3 Kenneth Road, Hartsdale, New York.

**Earl '60 and Nancy (Henderson x'62) Christensen** are happy to announce the birth of Susan Kay on August 9. Curt is 9 years old, Mark, 6, and Brian, 3.

**Paul and Nancy (Badskey) Spurgeon**, both of the class of '64, are the proud parents of John Paul, born August 9. Paul works for Aetna Life and Casualty Company and they live at 129 Main Street, Apt. B., Manchester, Connecticut.

**Gustave and Janet (Benning '57) Marquardt** are the proud parents of Martha Louise, born September 7. Lisa is two years old. Their address is 2728 Nela Avenue, Orlando, Florida.

**Larry and Carol (Wiggers '62) Caywood** announce the birth of David Brant on February 22, 1969. They live at R.R. 2, Sterling, Kansas.

**John W. Losch '65** and his wife, Marilyn, were blessed by the birth of Gaylene Renee on September 7. Roy Jay, three years old, is thrilled too. They live at R.R. 2, Poling Road, Elida, Ohio, where John works for Ford Motor Company.

**Peter '67 and Marilyn (McAlister x'68) Carlson** are the proud parents of Amy Noel, born December 10. Their address is The Majestic Apartments, Apt. 66, 567

West Madison Avenue, El Cajon, California.

**Bonnie (Garard '64) and Neil Van Der Kolk** are happy to announce the birth of Douglas Alan on October 12. They live at 325 N. Kelly Street, Hobart, Indiana.

**Captain '65 and Mrs. David Phinney (Carol Meland '66)** are the proud parents of Bryon Ernest, born January 4. Nathan is almost two years old. They live at 1560 A White Drive, Rantoul, Illinois 61866.

## DEATHS

**Julius C. Painter**, husband of the former **Alice Odella Smith x'23**, passed away suddenly on September 11. He was an ex-school teacher and had retired from the Postal Service in the postoffice in New Castle, Indiana. Mrs. Painter continues to live at 1130 Audubon Road, New Castle.

**E.G. Giggy '15** passed away September 5. Survivors include his wife, the former **Addie Fletcher x'17**. Her address is 68 Wolcott Drive, North Fort Myers, Florida.

**Harry A. Geyer '04** died on November 16. He had resided at R.R. 9, Fort Wayne, Indiana.

**Mrs. Harley Borden (Lela Macy '28)** died on December 8 from a massive coronary following a fall on the ice. Among the survivors are her husband '29, who lives at R.R. 2, Perrysville, Ohio. For the past 12 years the Borden's managed the Methodist Camp Wesley, Mansfield District, in Ohio.

**Joanne Getty**, wife of **Donald E. Goette '60**, passed away on November 16. Joanne was a school nurse while Don attended Taylor. Don's address is R.R. 1, West Otter Lake, Angola, Indiana.

**Mrs. Harry E. Ward (Catherine Briggs '28)** died on November 9. Her husband preceded her in death on December 14, 1968. She lived at 6825 North 60th Avenue, Glendale, Arizona.

Word was recently received that **Mrs. Willis A. Stackhouse (Kathryn Cox '29)** passed away in December, 1968. Her home had been in Silver Lake, New York.

**Percy Smith x'11**, who had served in India as a missionary since 1912, passed away on November 3 at the age of 96 years.

**Lois Jean Kamphouse '63**, passed away on January 18. Since graduating from Taylor she had taught fifth grade at Woodley Knoll Elementary School in Suitland, Maryland. Among her survivors is her mother, Mrs. Jeannette Kamphouse of New Orleans, Louisiana.



## Quest for Involvement

(Continued from page 9)

"We're going back" said Beth Warner with clear resolve.

"We have just scratched the surface." "We were just beginning to get through to the gang when we had to leave," were other typical comments.

Indeed they are going back. Several plan to return on some week-ends to visit the converts and to continue their ministry. Some even hope to spend the entire summer around 63 Street.

The truth that "It is more blessed to give than to receive," is confirmed by comments in the Challengers' diaries:

"I am no longer afraid of being inadequate. God has given me confidence and a trust in Him I never knew possible."

"Today I feel as I have never felt before. The Lord has touched my life in a special and real way. My eyes have in part been opened to problems of the world. There is so much that I haven't seen. But I have seen enough . . . I no longer want to be a part of the problem—"Christians" who don't really care—but part of the solution . . ."

"There were more families that I would like to visit again but just no time . . . but we planted the seed and God's spirit is still working, I am sure, in the hearts and lives of



## Quest for Acceptance

(Continued from page 11)




"buckwheat," "scobie," "tackhead," and "bugga bear," because we learned that there was something wrong with our skin color.

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the people I had to leave behind."

"At 4:30 I had to leave for Fort Wayne by train; and (two converted gang members) escorted me to the train station . . . They told me, "Phil, we have to meet again. It has been good to know you. Pray that we won't get killed."

### The Jerusalem Principle

The Challengers had a remarkable time "in Samaria," and plan to return. But through meetings which they hold weekly, the students have gained a disturbing awareness that the great commission also includes "Jerusalem." Thus the Challengers are now concerned about witnessing and serving wherever Christ needs to be represented—at home as well as in the Ghettos. 

On Taylor's campus I really feel I have been accepted, for the most part, as a person. And this was really a contrast to high school. (I came from an all black community, and went to an all black high school). Somehow, most of the teachers seemed not to accept me as a person, but as a thing. They seemed to carry the paternalistic attitude. Coming from the other side of the tracks to Taylor was really a shock because there were people here who saw me as an individual and a person, and on that basis, I have really enjoyed my stay at Taylor.

But there are a couple of things that bother me. One is the person who accepts me simply *because* I am black. Those people in my presence frequently refer to all of the outstanding black athletes, all of the outstanding black singers, all those black people who have made a significant contribution to life. Then there are those who accept me *in spite* of my blackness, like "Chuck, I don't even see you as being a black." Then what do you see me as being? As if to say that blackness is something less than what you are. I think I can honestly say that most people have accepted me as a person,—yes, as a black person, but one who has character and one who has a personality. 

## WEDDINGS

**Richard Walker '67** and **Elaine Dupuis '67** were united in marriage on December 6 in Westgate Chapel, Toledo, Ohio. Rick works for Indiana and Michigan Electric Company but expects to attend Indiana Tech in March. Elaine, a medical technician, works at the Lutheran Hospital in Fort Wayne, where they live at 2423 Preston Drive.

**David Bowermeister '67** and **Connie Roberts** were married on June 28 in the Covenant Presbyterian Church in Springfield, Ohio. Connie is a graduate of Ohio University and has a Master's in Library Science from the University of Pittsburgh. She is a Media Specialist

at the elementary school in Lynn Haven, Florida. David is Director of Music at the First Methodist Church in Panama City, Florida. Their address is 211 Harmon Avenue, Panama City.

**Darrell Mayne** and **Leslie McGinty**, both of the class of '68, were married on June 21st in the Grace Brethren Church in Mansfield, Ohio. Darrell is teaching math at Lincoln Park High School in Lincoln Park, Michigan. Leslie teaches junior high vocal music in nearby Allen Park. Their address is 11420 Fordline Road, Apt. 201, Allen Park.

**Judith Noble '65** and **James Stinson** were united in marriage on November 15. Mr. Stinson is a Methodist minister and and they live at 79 Sheridan Avenue,

Brooklyn, New York.

**Dr. Arthur M. Climenhaga '38** and **Lona Brubaker** were united in marriage on September 27 in the chapel of the Ashland College Theological Seminary, Ashland, Ohio. Dr. Climenhaga is Bishop of the Brethren in Christ Church in the Western Conference. They live at 243C West Vernon Avenue, Upland, California.

**Darlyn Young '67** and **Alexander Soldan, Jr.** were married on August 16. Darlyn teaches 4th grade at Sol Feinstone Elementary School in Newtown, Pennsylvania. Their address is Neshaming Woods Apts., Apt. 214 Cherokee, 1100 Newportville Road, Croydon, Pennsylvania.





(Continued from page 11)


standards which Taylor stands for.

The happy faces of the audience filled me with joy and thoughts of looking forward to a semester of Christian acquaintance and fellowship. I was greatly impressed with the respect, love and fellowship that characterized the residence halls, classrooms and chapels in those early weeks of the fall semester. I got to know and understand and learn from many people and they were and are a blessing to me.

After a while I noticed that some students came to take their being here for granted. Some students seemed to lose sensitivity and thoughtfulness toward one another in day to day activities. These and other minor discourtesies crept into campus living, such as ignoring telephone calls and disturbing other people while they studied or slept.

To be effectively Christian, Taylor students must evaluate their purpose, direction and goals in the light of God's promises. One of the results of this evaluation is that we shall be responsible. To each of us

God has given responsibilities, first to ourselves in relation to Christ, and then to others. We cannot disguise ourselves and still be responsible. We cannot be selfish and still be responsible. We cannot discriminate and still be responsible.

In his final words of his great book, "The Conquest of Everest," Sir John Hunt concluded with this magnificent statement: . . . "there are many other opportunities for adventure . . . there is no height, no depth that the spirit of man, guided by a Higher Spirit, can not attain." 



(Continued from page 12)

can ideals, that comes because someone has dared to tell it like it is when many did not want to hear it.


It's being able to love others as you love yourself because you have learned to love yourself.

It's the fulfillment that comes when you leave your island of sufficiency to go and be with your brother on his island of need.

It's realizing your own inner resources.

It's the joy that comes as black gifts are offered to God along with all the other gifts of Christ's Church.


It's many things . . . different things to different people.

From *On Being an Afro-American*, by Camille Burnett. 



(Continued from page 12)

and will help. And Mom went to this place to get the money to pay for the house. Knowing she had been turned down so many times before, she said, "Christ will get this money for me." And she said to the man, "I am going to sit in this seat and the seat next to me is reserved for Christ," and everything turned out just beautifully.

So what I want to say is that Christ is not only real in a white man's viewpoint but in the black man's also. Christ is not only the supreme being for the white man but the black man as well, and I want everyone to know that receiving Christ and knowing what He can do for you is a wonderful thing in any person's life. 

**Barbara Coffing '68** and Steven Matthews were married recently and live at Gaston, Indiana. She teaches music at DeSoto, Indiana, and Steven is an assistant band director at Ball State University, Muncie, Indiana, while working on a Master's degree.

**Susan Beam '65** and James Crumbacher were united in marriage on September 20 at the First Reformed Church of Xenia, Ohio. Their address is 69 South Crystal Street, Elgin, Illinois.

**Judy Johnson '67** and David Roth were united in marriage on September 20. David is a graduate of Wheaton College and works for Brotherhood Mutual. Judy is an instructor at the

Lutheran Hospital School of Nursing. Their address is 2922 West California Road, Fort Wayne, Indiana.

**Bonnie Dixon '68** and Dr. Ronald K. Crandall were married on September 6 in Marlette, Michigan. Ron is an honors graduate of Michigan State and received his doctoral degree from Fuller Theological Seminary in Pasadena. He serves the West Anaheim United Methodist Church. Bonnie is continuing work on her Master's in Theater Arts and also is active in Religious Drama. Their address is 2102 West Beacon, Anaheim, California.

#### AN UNPLANNED ALUMNI MEETING

On Saturday evening, January 11, in the Missionary Alliance Church of West Palm Beach, Florida, a group of Taylor alumni met to hear the "Wandering Wheels."

Even though the "Wandering Wheels" did not arrive due to unfavorable weather, a number of alumni did gather. Some of them had not seen each other since graduation days. The following enjoyed this get-together:

**Rev. '19 and Mrs. Ira Roberts (Helen P. Hall '22)**, **Edith (Hall) Schultz, Dr. '19 and Mrs. John Mabuice (Mary French '22)**, **Dr. Clara M. French '26**, **Rev. '25 and Mrs. E.G. Leisman (Nellie Ballschnieder '25)**, and **Rev. and Mrs. E.N. Gilbertson '22**.



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